



Volume 34 Number 10 ISSN: 0197-3088 Price Two Dollars

TABLE OF CONTENTS

FEATURES

The Black Majesty of Haiti, <i>by John S. Davenport</i>	242
Catalog Revisions, <i>by John S. Davenport</i>	238
A Numismatic Madrigal, <i>by Robert Turfboer</i>	224
Of Religion, Politics and War, <i>by Bob Forrest</i>	229

DEPARTMENTS

From the Mailbox	223
Member Notice Page	244

INSIDE N.I.

Donations Report	223
Librarian's Report	223
Membership Chairman's Report	223

OTHER ITEMS

Fasces	228
Heraldic Beasties	228
Some Unique or Very Rare European Dollars #26, <i>by John S. Davenport</i> ---	244

BOARD OF GOVERNORS

Chairman & Past-President:	WALTER LEONARD	
President:	GLEN SHAKE	e-mail: ipp@flash.net
Vice-President:	GORDON ROBINSON	
Secretary:	ROSS SCHRAEDER	Phone: 972-542-0554 Fax: 972-547-6610
Treasurer:	DON DOUGLAS	
At-Large Directors:	CRAIG BURRUS	DAVID GRACEY
	PAT HALLADAY	MICHAEL JONES

APPOINTED STAFF

Curator, NI REFERENCE COLLECTION Philip L. Lawrence	Librarian, NI PERIODICAL LIBRARY Jim Haley P. O. Box 305 White River Junction, VT 05001
Curator, JOHN GRAVES MEMORIAL PAPER MONEY COLLECTION David Block P. O. Box 12473 Gainesville, FL 32604	NI MAIL BID SALES Carl Young P. O. Box 81051 Dallas, TX 75381-0521
Editor, <i>NI BULLETIN</i> Marvin L. Fraley 2813 - 57th St. Lubbock, TX 79413-5606 Phone: 806-795-7623	Moderator, NI EDUCATIONAL PROGRAMS William F. Spengler 2032 Ridgeway Colorado Springs, CO 80906
Book News & Reviews Editor, NI BULLETIN Donald S. Yarab P. O. Box 14645 Cleveland, OH 44114 e-mail: DSYarab@aol.com	PUBLICATIONS CHAIRMAN John E. Vandigriff 190 N. Stemmons Frwy., Suite 200 Lewisville, TX 75067 Fax: 972-221-1200 e-mail: johnvan@ix.netcom.com
Librarian, NI BOOK LIBRARY Granvyl G. Hulse, Jr. 30 Pleasant St. Colebrook, NH 03576 Phone: 603-237-4039 e-mail: <ghulse@ncia.net>	NUMISMATICS INTERNATIONAL, Dallas, TX e-mail: johnvan@ix.netcom.com Internet: http://www.numis.org

Correspondence should be directed to those persons and addresses above for departments indicated. All other correspondence should be mailed direct to NUMISMATICS INTERNATIONAL, P. O. BOX 670013, DALLAS, TEXAS 75367-0013.

OBJECTIVES OF NUMISMATICS INTERNATIONAL

Numismatics International is a non-profit educational organization. The Objectives are to encourage and promote the science of numismatics by specializing in areas and nations other than the United States of America; cultivate fraternal relations among collectors and numismatic students; encourage and assist new collectors; foster the interest of youth in numismatics; stimulate and advance affiliations among collectors and kindred organizations; acquire, share, and disseminate knowledge.

MEMBERSHIP FEES: Individual & Club Memberships - \$15.00 Annually. Junior Membership (18 years of age and under) - \$10.00 Annually. Senior Membership (70 years of age and older) - \$10.00 Annually.

INSIDE N.I.

MEMBERSHIP CHAIRMAN'S REPORT

No new applications have been received since the last report

* * * * *

DONATIONS REPORT

We have received the following donations since the last report:

<u>Name</u>	<u>Donation</u>	<u>Preference of Use</u>
BROWN, Evelyn	15 coins (NVS)	NI Reference Collection
FRALEY, Marvin	17 coins (NVS)	NI Reference Collection
SCHMITZ, Cecil	17 coins (NVS)	NI Reference Collection

NVS = No Value Stated by Donor.

* * * * *

LIBRARIAN'S REPORT

The Library would like to thank the Littauer Library of Harvard University for their gift of Annual Reports from the Royal Mint, London. Their donation included reports from 1882 (13th) through 1892 (23rd), 1905 (36th) through 1921 (52nd), and 1926 (57th). The Librarian also found, but only too late, that the red ink used in 100 year old bindings leaves a noticeable stain on one's khaki pants.

Granvyl G. Hulse, Jr., Book Librarian
James D. Haley, Periodical Librarian

FROM THE MAILBOX

Another interpretation for "Curiosity from China".

I enjoyed Bob Forrest's article "A Curiosity from China" (*NI Bulletin*, August 1999, p.191-193). A very interesting item. I have the charm less the fellow, this being fairly common (per se). The Exhibitionist is a true puzzle by his nudity. As an alternative to Forrest's interpretation, the body position - most notably the position of the hands - could be a "ready-stance" of martial artists. Could the figure be a Thunder God ready to do battle? I should add that I took Tae Kwon Do and one tends to see the world through the eyes of personal experience! This isn't a definitive answer, then, but another avenue of maybe.

Bob Boddy
Goldvein, Virginia

A NUMISMATIC MADRIGAL

Robert Turfboer MD, Tarboro, North Carolina, NI #1960

A madrigal is a passionate kind of music, accompanied by a lyrical epos. It is poetic and occasionally satirical; short and even gleeful at times. A madrigal is a very ancient form of communication, about half as old as numismatics.

I observed that the word passion is used in describing both numismatics and its madrigal, something that is rarely, if ever, mentioned.

So, one thing is certain: there is a meaningful link between the two concepts: numismatics and madrigal; and that link is called passion.

If we are going to indulge in some retrospection here, as is my intention, then we can state that the word MADRIGAL is a much nicer concept than the notion SWAN SONG. The latter spells out the end, the inevitability of death.

Being of well-advanced age (82) and having just made the final disposition of my large collection of coins and medals, I consider this a good moment to make a final statement about my life's third and - by now - most urgent reality: Numismatics. It closely follows number one, my Kinships, and number two, my life's Work [medicine].

Growing up in a sea-faring family [in the Netherlands], there was the traditional coin box in our house. It was used for the pocket change my father brought home from his trips all over the world.

My brother got the stamps from father's letters, but the coins smiled at me. This fascination with world coins never left me.

Much later, as an American, I was once shown a 1900 USA four gold-coin set of 1/4, 1/2, 1 and a double eagle, all in one neat plastic holder. Their owner was an old patient of mine and it so happened that he was born in the year 1900. That simple fact turned me on. My brain called BINGO, and - almost overnight - I turned into a collector of coins from the year 1900.

Nineteen hundred was not only an easy and very recognizable number, it also had the charm of being a round number, ending in two zeroes! The three zero millennial number came later.

I started off with USA 1900. Soon, that turned into World 1900. Next came other -00 year dates, like 1800, 1700, 1600, 1500. Commemorative Turn-Of-The-Century medals then followed in that sequence, and finally came the Millennials.

Those commemorative centennial and millennial medals eventually became my most intriguing items on the list. And so, of that group, I have held onto just one single

millennial commemorative: the oldest in the world. It is a 248 AD Roman sestertius [Sear 2496], issued by the Roman Emperor Philip I. It says on the reverse: MILIARIVM SAECVLVM S.C., and it also shows a cippus with the numeral COS III, dating it exactly of the 1000th year of the Roman Empire. This is indeed the world's oldest millennial commemorative coin.

Fairly early in my numismatic life I got acquainted with one other fellow round-date-number coin collector and enthusiast, James O. Sweeny. He had limited his collection to the year 1900 AD, world, but he had also branched out to Turn-Of-The-Century world items. Our mutual interest created a numismatic friendship that has lasted to this very day - typical for our hobby and a most significant element. More on this later.

This enjoyable period of SEARCHING AND FINDING gave me that unique and glorious feeling of what is known as: EUREKA ("Gotcha", in US slang). Over and over again it added a special, rare, color to my life.

Gradually I began to observe how there was a clear and distinct difference between my colleague's mode of collecting and my own. He was smart enough to stick strictly to quality, whereas my tendency leaned toward quantity first. To give you an example: I ended up with 220 6-piece USA sets, mostly of average circulation except for 2 super sets. The latter turned out to be far better investments of course, but that was apparently not what my inner self craved for. Nevertheless I too was also thinking ahead; I saw a wider market which, in the year 2000, would probably be more interested in a one hundred year old coin set, reasonably priced.

Much later, and after I had stopped buying - which became an obvious necessity about the time of retirement - my coin collecting came to an end and that helped me to switch to analyzing our hobby and its aficionados.

The following were the three major questions for which I had no satisfactory answers:

1. Who really are those rare people who identify themselves as numismatists?
2. How many people do become true numismatists?
3. Why are there only 3% women in numismatics?

It was about in that period when Mr. Sweeny and I started a seven year study about the role of TIME in numismatics. We expressed this fascination with round-number year dates in our personal collection style. At long last we produced a two-volume book which we called: *TEMPUS IN NUMMIS*. That unique experience became the second highlight of my semi-professional numismatic existence. In a sense we had written a scientific dissertation. Had we been in academia we would surely have earned a Ph.D. Creating that book was an enormous effort, and - I am proud to say - it never threatened our basic fellowship, nor our intensely shared interest in our subject: TIME in numismatics.

Eventually this new career sort of replaced actual collecting of coins by providing us with a much different, but equally absorbing fulfillment of the SEARCH AND FIND object: now to search and find INFORMATION! Truly a grandiose experience.

In this period, many of our discoveries were sublime in character. One of my lucky breaks was finding Dr. Pierre Bastien. Dr. Bastien had worked and lived as a surgeon in Northern France. After retirement he immigrated to the USA to be with his children and to pursue his identify as one of the world's leading Roman coin experts. His book (in French) show him as a superb classic numismatist and scientist.

Before I met my colleague in person, I had discovered Dr. B's very fascinating booklet called: *LES NUMISMATES*. So this unique booklet about the practitioners of our hobby made me get to know him first as a top-notch author of numismatic fiction. When we finally met, I asked his permission to translate *LES NUMISMATES* into English. It was granted and that booklet is now known in America as: *THE COIN COLLECTORS*. That task and this friendship were, and still are, also most rewarding experiences that numismatics gave me.

As TIME went by, my questions about the true numismatic collector still had failed to produce satisfactory answers. Really, what was it that made us, the true collectors, take up this incredible task..... and even pay for the privilege?

First I began to ask myself some basic questions about our hobby, like what do we know about the numerical scarcity of true coin collectors in our world? One thing I learned was that real numismatists are as rare as albino's, which is about one in every 10,000 Americans. That does not include the million or more people who receive pamphlets from the Mint and who buy an occasional or even a number of its pretty products. Those good people are not true collectors, even though some of them could be made to become numismatists.

Again, in some sort of KAIROS-type lucky situation [Kairos was the Greek TIME god charged with opportunity, good luck, etc.], I was able to observe the remarkable, if not stunning, "collector" trend in packrats and also in my two-year old friend Lilly. These exciting creatures have shown me their intense drive to do "objectively" completely useless work as their expression of some internal motivation. That motivation, I concluded, was simply this: They do it because it makes them feel good, for whatever personal reason. It taught me that "gathering things" must be a basic facility in many animals and roughly in all humanity, especially prior to puberty.

This facility seems to disappear - or, more likely, the same urge continues, but in a different form - around puberty. It stays there - till in some of us, like one in ten thousand, it reappears in their 40's or 50's, and 97% of those are males.

Then, and that was not long ago, I was made aware of certain striking results coming from DNA research. In several DNA laboratories it has been discovered, and confirmed, that there are a good number of medical conditions, which we thusfar had classified as mental illness or addiction, and some other uncommon, probably

hereditary behavioral syndromes (like Gilles de la Tourette, Attention Deficit Disorder, Substance (co-)Dependency, etc.), that turn out to have proven DNA abnormalities. The current name given to that syndrome in the medical literature is this rather psychologically sounding diagnosis of: REWARD DEFICIENCY SYNDROME. What this means is that the basis to receive certain ego gratifications, like personal "rewards" in the form of individual satisfaction of one's unfulfilled needs, may be insufficiently present in certain people. Invariably that must lead to the search for compensation, which in one person among 10,000 may turn out, I suspect, to include such 'symptoms' as our hobby called numismatics, a potentially most rewarding type of sometimes even scientific collecting. It could be renamed: unfulfilled needs syndrome.

But now we must ask: how come then that so few women seek this type of compensation which attracts men in much greater percentages? If the new DNA findings are correct, these gender differences could be explained as follows: the "average" female life is basically an INtrinsically (not EXtrinsically) more rewarding than is the average male's life, especially during the 2nd half of their lifetime on earth. To me that may be one rather convincing clinical explanation, one that I hope might well come close to the truth. If my theory makes sense then we may now say: more power to numismatics, where men, much more easily than women, can find one surrogate type of reward, because of what SEARCH AND FIND can do for us in the world of coins.

But that is not all, because numismatics, unfortunately (?), does not stop at SEARCH AND FIND, even though that is no doubt the most rewarding aspect of coin collecting and that is where we generally spend our money....for a good purpose, I dare say! We'll come back to this.

So now comes perhaps the biggest question of all: once searching no longer leads to finding, what are we going to do with our "old finds"?

As time has gone by I too have been confronted with the need to let his difficult task not become part of my estate; fortunately I was able to cross that Rubicon. The bottom line of my present sale will not very likely share the limelight with some of those spectacular coin speculators' successes. Kairos will most likely be streaking past me, outside of my grasp, and so be it.

That then brings me to another difficult question: how about our coin dealers? Let us face it, who else but we will keep this not so small number of professionals in pin money? I see only two solutions: pay up, or join their ranks. I chose the first one.

No, the final discharge of our duty as caretakers of our collection is at first sight not the most rewarding one. Hard-nosed reality however knocks on your door, for TO SEARCH AND FIND has, slowly at first, but later much more urgently, been joined by these words: TO HOLD AND MIND. Ownership of a valuable coin collection often may turn into a not very productive, and even risky, burden and it is not an easy topic to freely discuss with one's spouse. To many of us this is one of the most difficult and most rarely confronted realities of our coin collecting drive. At times it even may make you feel like a fool.

My suggestion in that case is to blame it on your Reward Deficiency Syndrome.

On a most personal level I can admit that this final experience of separation from my "hoard" turned out to be a more rewarding and more insight-producing experience than my psychoanalysis had been many years ago. Cost-wise I believe my coins still win too.

Let us end this discussion by reminding ourselves of the great moments coins have given us. The discoveries; the awe; the beauty; the coins' life stories we could hold in our hands and the distance some of them had to travel to respond to our call. Think of the articles we write, or wanted to write. The friends we made, the rewards when a letter arrived from Pakistan, or from your coin-friend in South Africa. The prizes we should have won or actually did win with our exhibits. The decent dealers who became friends; the good caretakers we were, worrying about humidity, the world price of precious metals etc. etc.

Last but not least we should thank good old Kairos for having streaked by us, leaving you and me holding the bag.

I will end this numismatic madrigal by once more repeating those four magic words, grateful as we are for what they meant and mean to us in our life with coins:

TO SEARCH AND FIND, TO HOLD AND MIND!

HERALDIC BEASTIES

While lions and eagles probably are the most popular heraldic animals, they are far from the only creatures appearing on coats of arms. Fishes are not very common. I believe that the name dolphin is shared by the well known sea mammal and a fish. At least the dolphin on the arms of the Dauphiné in France looks rather fishlike, unlike the graceful animals on ancient Sicilian coins. Other heraldic fishes include salmon, as on the arms of Salm and Lorraine, and herrings on the arms of the city of Enkhuizen, depicted at times on coins of Westfrisia in the Netherlands.

Even frogs make their appearance, albeit rarely. They are shown on coins of Virgilius Froeschel, bishop of Passau 1500-1516. They are a pun on his family name.

(Submitted by Paul F. L. de Groot)

FASCES

This symbol of Liberty and Strength in Unity, a bundle of rods with an axe stuck in, originally was carried by Lictores in front of some Roman magistrates. It usually is associated with the Fascist government in Italy. But it can also be found on the "Mercury" dime of the U.S.A. and on the French 25 centimes of 1904-05. Topped with a liberty cap instead of an axe it made its appearance on some coins of the Constitutional Period of Louis XVI, 1791-93.

OF RELIGION, POLITICS AND WAR

Bob Forrest, Manchester, England, NI #2382

Two things really puzzle me about religion in relation to war. The first, already given an airing in a previous essay (1), is how both sides in any war can so readily claim, with equal conviction, that God is on their side. The second is how it is that God gets the credit for a war that's won, but never the blame for one that's lost.



Fig. 1

Take the bronze medal shown, 1.1 times actual size, in Fig. 1, a Prussian victory medal (DEM SIEGREICHEN HEERE = The Victorious Army) relating to the Franco-Prussian War of 1870-71. The legend around the reverse relates to both my 'puzzles' - GOTT WAR MIT UNS, IHM SEI DIE EHRE means "God was with us, His is the Glory". No doubt God was with the French, too, till they lost - but where are the French medals saying, "God deserted us. His is the blame"? There don't seem to be any. No, when wars are lost it is man's fault - Napoleon III took much of the blame in this instance - or the result of insufficient faith, worldly pride or vaulting ambition. Bernadette Soubirous, she who had seen the Virgin Mary at Lourdes in 1858, and of whom more presently, is said to have believed that it was precisely because France was full of unrepentant sinners that God had sent the Prussians to punish them (2). It is an odd thought that if a child were to give all the credit for its achievements to its father, but blame itself for all its failures, then we would pretty soon call in the psychiatrist. Yet the human race, at a national militaristic level, seems to have been doing just that for centuries, oblivious to the inherent 'problem' and the need for 'treatment'! But then again, there is always that old adage, "God moves in mysterious ways", to explain away the inexplicable to those who question why God sometimes seems to let the faithful down. At any rate, the phenomenon continues: God, I hear, is on Saddam Hussein's side.

But it is not just God that can be on both sides in a war - the Virgin Mary can too, it seems. Marina Warner (3a) tells us that in the Mexican revolution, in the second decade of the nineteenth century, the Independents fought under the banner of Our Lady of Guadalupe whilst the Royalists fought under the banner of La Virgen de los Remedios (The Virgin of the Remedies).

The Virgin Mary has often been invoked in times of war, and credited with numerous victories - hence the various feasts and churches dedicated to Our Lady of Victory. She is credited with the victory of the Christian forces over the Turks at the battle of Lepanto in 1571, for example, and with the victory of the Catholic forces over the Calvinists at the battle of Weissenberg in 1620 (hence the Church of Our Lady of Victory in Prague) (4).

However, though it is true that the Virgin Mary is invoked in times of war as well as peace, I'm not sure I'd go along fully with Marina Warner's observation (3b) that the Virgin Mary is like Christianity's version of the ancient Greek goddess Athene. (Athene was primarily a warrior goddess, but she was also a goddess of wisdom and of the arts of peace, so there are some interesting parallels to be drawn, and the observation is worth mentioning here!)



Fig. 2

Our next medal could well relate to the Virgin Mary's role in war-time. It is shown actual size in Fig. 2 and is bronze. The obverse shows the Virgin and Child hovering, with a house, in mid-air, surrounded by four bi-planes and a Zeppelin! The reverse legend reads "Our Lady of Loreto Watch over Us". In tiny letters at the base of the reverse is the signature, AUG.G.FRANK, PHILADELPHIA (5).

The story here is a wonderful one. Legend has it that in AD 1291, the Crusaders having lost the Holy Land to the Saracens, Christ was anxious about the safety of his Mother's former house at Nazareth - the house where Mary was born and grew up; where the Annunciation took place; and where Christ was conceived and spent his youth. To preserve the shrine from Infidel despoilers, Christ decided to order his angels to move the house, lock, stock and barrel, to a place of Christian safety. They first of all moved it to Tersato in Dalmatia, but then, for some reason that is not clear, decided not to leave it there after all, but (in 1294) to take it up again and move it across the Adriatic to its present location of Loreto in Italy, where it was to become one of the key pilgrim sites of Europe (6).

The legend is the subject of a wonderful painting by Tiepolo, "The Translation of the Holy House of Loreto" (Fig. 3), which shows the house being transported through the air by an army of angels, the Virgin and Child sitting precariously on the roof. Dramatic as the legend might be, though, it has rather stretched the credulity of even the most faithful, with phrases like "shameless medieval fabrication" being bandied about. As one Catholic author noted, somewhat wearily, the tale inspires "the ridicule of one half of the world and the devotion of the other half" (7). Be that as it may,



Fig. 3

looking at the likes of Tiepolo's painting one can at least see why, in 1920, Our Lady of Loreto was proclaimed the official patroness of aviators (8)!

So, what of the medal in Fig. 2? The bi-planes and Zeppelin could certainly link it with the first world war, consistently with Frank's dates, for Our Lady of Loreto's appointment to the role of patroness of aviators presumably followed a period of popular regard for her in that role which extended back through the war. The other possibility - and granted the American origin of the medal this is perhaps more likely - is that this is a post-1920 lucky charm for American pilots, the bi-planes and Zeppelin being not so much symbols of war as of aviation. But whatever, it is an interesting medal!



Fig. 4

The Virgin Mary is again invoked on the reverse of our next medal, which is silver and depicted actual size in Fig. 4. It was apparently issued by the Association of Our Lady of the Cross, and invokes the Virgin in her role as "Our Lady of Lourdes", in reference to her miraculous appearance to the already mentioned Bernadette Soubirous there in 1858 (9). The central panel of the reverse reads: N.D. DE LOURDES P.P.N. CONVERTISSEZ LES PÉCHEURS, GUÉRISSEZ LES MALADES, SAUVEZ LA BELGIQUE" signifying "Our Lady of Lourdes, Pray for Us. Convert the Sinners,

heal the Sick, save Belgium". It is this last plea which qualifies the medal for a place in this article, for one is left wondering just what Belgium is to be saved from, exactly. The medal appears to be quite old, so I would presume it relates to the period of the First World War rather than the Second, though I would be amenable to correction on this, as it is difficult to be sure. The obverse of the medal is a standard crucifixion scene and of little interest here, its legend SALVS IN CRUCE signifying "Safety in the Cross".

Before moving on, there is an interesting passage in Edith Saunders' book (as note 2) well worth quoting here. The war she refers to is the Franco-Prussian War, rather than the First World War:

"During the dark days of war the pilgrimages at Lourdes were suspended. The grotto, however, was much visited and groups of soldiers were often seen there in prayer on the eve of their departure for the battlefield. Often the Virgin - regarded, of course, as a Frenchwoman of keen nationalism - was invoked by her patriotic subjects, and many were the acts of grace ascribed to her. An officer who had placed himself under her protection wrote:

'I took part in the combat of Wissembourg; I was at Reichshoffen, and then at the frightful battle of Sedan. Of the sixty-five officers of my regiment there remain only six. It is a real miracle that I escaped death... I do not know how to express the great power and the goodness of Our Lady of Lourdes who protected and saved me.'

In other words, 'Thank God the other fellow got it and not me.'" (p.197-8)



Fig. 5

The Virgin Mary is invoked yet again on the bronze medal depicted actual size in Fig. 5. This time she is invoked as "Queen of Heaven" (10) - Reine du Ciel - and urged to save France rather than Belgium!

The obverse HV monogram gives the clue to this piece for it signifies Henri V - Henri Charles Dieudonné, Comte de Chambord (1820-1883), the exiled Bourbon claimant to the French throne who would have been king Henri V had he ever actually made it back to power. He never did - Louis Philippe, the Second Republic, Napoleon III and then the Third Republic saw to that. Though opportunities of regaining the throne did present themselves - in 1848, 1870 and 1873 - he and his supporters somehow missed them, and it is said that in the end all he succeeded in doing was spending forty years of "blameless inertia"! (11)

The medal in Fig. 5 clearly relates to support for the restoration of Henri V, though quite when it was issued is not clear, as his exile lasted so long, and there were so many troubles in France that might have prompted his supporters to plead with the Virgin Mary to save their country! One suggestion is that the medal was issued

shortly after the abdication of Charles X (Henri's grandfather) in 1830, and the beginning of the Bourbon exile, when the legitimists still had the power and opportunity to seize back the throne. Another suggestion is that it was issued after the disastrous events of the Franco-Prussian War (1870-1), and indeed Henri might just have regained the throne in 1873 had he not made it clear that he would refuse to rule unless the tricolour was replaced by the old Bourbon flag! (12) It is an interesting aside on the whole silly business that in the 1870's the Virgin is supposed to have appeared a number of times in the Gironde to announce the imminent restoration of Henri V with all his pre-revolutionary divine rights! (13) Clearly the Virgin hadn't reckoned with Henri's thing about flags....



Fig. 6

Our next medal, which is bronze and depicted 1½ times actual size in Fig. 6, presents something of a puzzle. Its obverse depicts the shrine of St. Philomena, whose curious story I have told elsewhere (14), but it is the reverse of the medal which is of interest to us here, for it is clearly an invocation to the Virgin Mary as "Notre Dame de Délivrance" (Our Lady of Deliverance) to rescue someone from some military threat - hence its place in this article. But who is to be delivered from whom, exactly?

The fact that the medal relates to St. Philomena but is in French suggests that it must post-date by some years the 1805 foundation of the saint's shrine in Italy, thus giving the saint's reputation time to spread to France. This doesn't tell us much, unfortunately, as the medal looks as if it could be later 19th century anyway. The uniform of the soldier about to bayonet the poor unfortunates earnestly praying to the cloud-borne Virgin and Child doesn't tell us much either. Assuming it to be French, the fact that the soldier is wearing trousers rather than gaiters and breeches suggests a date after about 1822, and the style of the hat suggests a date before about 1845. But there is a problem with assuming that the medal relates to events in France, even though the medal is in French and the soldier's uniform could indeed be French. The problem is that it is difficult to find an example of a French military threat to good French Catholics in France itself, for in France the army and the church have generally been on the same side, and anti-church communists/socialists have been on the receiving end of any violence from the army (15). However, French is spoken in both Belgium and Switzerland, for example, and the French military uniform was much copied across Europe, notably in Belgium, Holland and Switzerland, so it is entirely possible that the medal in Fig. 6 does not actually relate to France. Thus my friend Juan José Moreno y Casanova has suggested that the medal might be Swiss and relate to the mid-nineteenth century conflicts between the Catholic Church and the

Protestant Liberal parties there. To be more specific, the medal might relate to the so-called civil war of the Sonderbund and in particular to the expulsion of the Jesuits from Switzerland in 1847-8. Certainly the kneeling figures could be priests in ecclesiastical dress, appealing for divine help which never came, but if any reader has any alternative suggestions regarding this medal, then I for one would be interested to hear them, for the foregoing suggestion is only tentative.



Fig. 7

The foregoing comments about the basic opposition of Church and Revolutionaries in France bring us, incidentally, to the little bronze medal depicted 1½ times actual size in Fig. 7. Its obverse depicts Monseigneur Affre, the Archbishop of Paris, its reverse reading, "Mort pour l'amour des Français, 27 Juin 1848" (Died for the love of the French, 27th June, 1848).

Archbishop Affre (16) was a casualty of the revolution of 1848. Early in that year large numbers of unemployed labourers from all over France had converged on Paris. By June the situation had become explosive enough for the government to order these provincial workmen to leave Paris. Instead of leaving they barricaded themselves into the eastern side of the city, forming a socialist enclave, as a result of which the army was sent in to crush the rebellion, which it did with an iron fist, by all accounts. The Archbishop sought to intervene in the ongoing troubles, believing that his appearance might help to restore peace. Accordingly he appeared at one of the barricades accompanied by a national guard disguised as a workman. He was not well received. Indeed, such was the revolutionaries' trust in the Church that upon hearing some gunfire in the distance, they suspected the whole thing was a trap and promptly shot the poor Archbishop after he had only uttered a few words. Eheu, as they say in Latin, but see note 15 again....

Another religious casualty of war, albeit of a very different kind, is shown in Fig. 8. This bronze medal, depicted actual size, is, as its reverse legend indicates, "un recuerdo del Cerro de los Angeles" - a souvenir of the Hill of the Angels (17).

Located at the geographical centre of Spain, some ten kilometres south of Madrid, this is the site of Spain's national monument to the Sacred Heart of Jesus, erected in the period 1916-1919. It is a huge statue of Christ, his arms outstretched, his Sacred Heart visible on his breast, standing atop a pillar of rock which is decorated with angels, and surrounded at its base by sculpted dignitaries of the church and general worshippers. I have two medals depicting it - the one illustrated in Fig. 8, which



Fig. 8

looks as if it dates from shortly after the monument's erection, and a somewhat smaller aluminium medal which is very recent. The medals are so similar that one could be forgiven for thinking that they are medallic snapshots of the same monument taken many years apart. But this would be a mistaken impression, for in 1936, at the outset of the Spanish Civil War, the monument was blown up by the Republicans, then smashed to pieces with sledge-hammers. This was, of course, one gesture in a general reaction against the authority of the Church, a familiar symptom of Socialist revolutions, be they in France in the 1790's or Spain in the 1930's. Strange to say, though, when the Republicans had finished hacking about the statue of Christ, the lump of masonry bearing Christ's Sacred heart was seen to have been disfigured in such a way that the marks of the hammer blows around the heart resembled a crown of thorns! Some years after the end of the Civil War, in 1965, the monument was rebuilt almost exactly according to its former plan, near to the ruins of the old monument, so that when one looks at an old medal depicting the original monument, like Fig. 8, and at a more recent medal depicting the copy, like my aluminum specimen mentioned above, one cannot tell the difference.



Fig. 9

Our final medal linking religion and war is of a very different nature to anything mentioned thus far, though as can be seen by the actual size illustration of it in Fig. 9 it is related to El Cerro de Los Angeles via the Sacred Heart of Jesus. Enamelled onto a thin flan of grey metal, the red and yellow of the Spanish flag featuring prominently on it, the legend reads, at the top, REINARÉ EN ESPAÑA (= "I will reign in Spain" - the pun is unavoidable, I'm afraid!) (18), and at the bottom, "¡DETENTE ENEMIGO! EL C. DE JESÚS ESTÁ CONMIGO", which means, "Stop, enemy! The Heart of Jesus is with me!" (C. = Corazón = Heart.)

This curious piece, known as a "detente" in Spanish, is actually not so much a medal as a scapular or protective amulet for soldiers. The story goes that sometime in the last century the mother of a Pontifical Zouave made a cloth image of the Sacred Heart for him to wear on his breast as "protection". During a subsequent battle a bullet hit him precisely over the Sacred Heart and, miraculously, caused him no injury. On account of this miraculous escape, in due course Pius IX granted his papal blessing to all such medals/scapulars, and they became very popular amongst the Carlist soldiers in the war of 1869-1876 and again amongst the soldiers in the Spanish Civil War of 1936-1939, the example in Fig. 9 relating to the latter. It was apparently the custom for girlfriends, wives, mothers and sisters to give "detentes" to their soldier-menfolk, the

magic word "detente" always appearing somewhere in the legend, either as "detente enemigo" (stop enemy!) as here, or as "detente bala" (stop bullet!) as on other examples (19). How many soldiers have had lucky escapes thanks to their "detentes" and how many have been carried dead from the field of battle still wearing them, is something we won't go into here. Rather, let us close with a poem. It is the second verse of John Betjeman's poem "In Westminster Abbey", and was written in the Second World War:

"Gracious Lord, oh bomb the Germans.
Spare their women for Thy Sake,
And if that is not too easy
We will pardon Thy Mistake.
But, gracious Lord, whate'er shall be,
Don't let anyone bomb me." (20)

Notes.

- (1) "Religious Medals I: Visions" in *NI Bulletin*, June 1997, p.154.
- (2) Edith Saunders, *Lourdes* (1940), p.198-9 & p.222.
- (3) Marina Warner, *Alone of All Her Sex* (1976): a) p.303; b) p.304 & p.314.
- (4) C. G. Herbermann et al, *The Catholic Encyclopedia* (1907-1914), article "Victory, Feast of Our Lady of", vol.15, p.415. Also Marina Warner, as note 3, p.305 (Weissenberg) & p.308 (Lepanto).
- (5) L. Forrer, *Biographical Dictionary of Medallists, Coin, Gem and Seal Engravers* (1902-1929), vol.VII, p.319, describes him as a "contemporary medallist", Forrer's vol.VII being published in 1923. However, he is known to have been active as early as 1904.
- (6) Bob & Penny Lord, *Heavenly Army of Angels* (1991), p.131-149. I omit various minor side-shuffles in Italy before Loreto was reached, for which see the Lords' book p.137.
- (7) *The Catholic Encyclopedia* (as note 4), article "Pilgrimages", vol.12, p.93.
- (8) Marina Warner (as note 3), p.296.
- (9) For the orthodox Catholic view of these visions see, for example, Catherine M. Odell, *Those Who Saw Her* (1986), p.76-92. For a somewhat more skeptical view, see the work cited in note 2 above.
- (10) In Latin "Regina Coeli", the title is often used on religious medals depicting the Virgin. On Mary as Queen of Heaven, see Marina Warner (as note 3), p.103-117; on the use of the title in the Eastertide Anthem of the Blessed Virgin, see *The Catholic Encyclopedia* (as note 4), article "Regina Coeli", vol.12, p.718-9.

- (11) *Chambers Biographical Dictionary* (1961), p.252, under "Chambord, Henri Charles Dieudonné, Comte de".
- (12) W. Alison Phillips, *Modern Europe, 1815-1899* (1901), p.488; also Edith Saunders (as note 2), p.209-210.
- (13) Edith Saunders (as note 2), p.207-8.
- (14) "Religious Medals II: St. Philomena - The Saint Who Never Was", in *NI Bulletin*, July 1997, p.177-180.
- (15) Edith Saunders (as note 2) is very good on this, though her comments perhaps betray more than a hint of Protestant bias. For example, she writes:

"Thus the Church's civilisation works in direct opposition to that of current society. Once, no doubt, the method was sincere; but latterly it has become a device for safeguarding the possessions of the rich and keeping the poor contented with their poverty. Indeed, there are those in Catholic countries who have forgotten that the Church should have some other function than that of a police force. Therefore the revolutions of Europe have fought against the Church and its supporters in their attempts to lay the foundations of Socialism." (p.217)

And again:

"One might have expected, on reading the teaching of Christ, that some kind of democratic socialism would be the inevitable political choice of his disciples; but this was not so. Liberty, fraternity and equality were hateful to the priests of the man who said 'Love thy neighbour as thyself'; and when any exception among them praised democracy, as did the Bishop of Bordeaux, he was regarded as a traitor and a renegade." (p.229-230)

- (16) There is a brief biography of him in *The Catholic Encyclopedia* (as note 4), article "Affre, Denis Auguste", vol.1, p.180.
- (17) José Caballero, *Corazón de España* (1977), p.164ff.
- (18) The monument at Cerro de los Angeles is similarly inscribed REINO EN ESPAÑA (I reign in Spain).
- (19) My account of "detentes" is based mostly on a personal communication from Juan José Moreno y Casanova, to whom my thanks are due. Several other examples of "detentes" are illustrated in José Maria Armero & Manuel González, *Armas y Pertrechos de la Guerra Civil Española* (1986), p.87.
- (20) *The Faber Book of Religious Verse*, ed. Helen Gardner (1979), p.327.

CATALOG REVISIONS

John S. Davenport, Mount Dora, Florida, NI #602

OLDENBURG

9604 TALER 1553

Delete, never struck.

9605 TALER 1538

Delete, never struck.

7102A TALER n.d. KLIPPE

+ MATH·I·D·G·ROM + IMPER + SEMP + AVG +, as 7102.



7103 TALER n.d. KLIPPE

ANT:GVN·CO:OL·E·DEL·D:IN·IEV·E·KN:·, helmeted arms.

+ MATH + I + D + G + ROM + IMPERA + SEMP + AVG +, crowned double eagle with orb.

7103A TALER n.d. ROUND



7104 TALER n.d. KLIPPE

Struck from the $\frac{1}{2}$ taler die. 29.23 g.

7105 2 TALERS n.d. KLIPPE

Like 7107.



7105A 2 TALERS n.d. KLIPPE

With KNIP• and changes in the mail. Also octagon .

7106 1½ TALERS n.d. KLIPPE

7106A 1½ TALERS n.d. KLIPPE

7107A TALER n.d. KLIPPE

IEVER·ET·KN·

7107B TALER n.d.

With COM·OLDENBURG and ET·DEL·DO·IN IEVER ET KNIP.

7108 2 TALERS n.d.

Questionable.

7109A TALER n.d.

With ROM· and SEMPE.

A7110 2 TALERS 1639

Another legend arrangement on reverse.

7111 2 MARKS 1659



7112 2 MARKS 1660

With IE·ET·KN·



7113 2 MARKS 1660

With IEV·ET·KNI.



7114 2 TALERS 1660 - 57.7 g.

ANTON·GUNT·CO·OLDEN·ET·DEL·DYN·IE·ET·KN·, facing bust.

AUXILIUM·MEUM·A·DOMINO 1660, helmeted arms.

7117 2 TALERS 1667

Like 7118. 57.8 g.

7118A TALER 1667

With PACIFICUS. NAT. I. NOV / 1583 OB. 19.JUN: 1667 / AET. ANN:84.

Note: K/M attributes 7111-2-3-4 to Jever.

THE BLACK MAJESTY OF HAITI

by John S. Davenport

(Copyright article reprinted by permission of Amos Press Inc./Coin World from Numismatic Scrapbook Magazine, February, 1946.)

Haiti occupies the western third of the island of Haiti. Its 2,550,000 negro population speak a French patois and are almost 90 per cent pure blood. Although always a small and backward nation, it was the first one to be governed by negroes.

Toussaint L'Overture 1798-1802, Governor General

Jean-Jacques Dessalines 1803-1806, Emperor

Henri Christophe 1806-1820, President, King in 1811

Alexandre Petion 1807-1818, President of S. Haiti

Jean Pierre Boyer 1818-1843, President of S. Haiti, of all Haiti 1820

Faustin Soulouque 1847-1849, President; 1849-1858 Emperor

The island was discovered by Columbus on December 6, 1492. Its several million native Indians were soon slaughtered or worked to death and were replaced in 1512 by negro slaves. The Spanish moved on and French and English buccaneers arrived in the seventeenth century. As a French colony the island prospered until struggles between whites and blacks brought Spanish and English intervention. Toussaint L'Overture, a Haitian native, siding with the French overlords, drove out the foreign invaders and was made governor for his efforts. Napoleon, feeling that his negro governor wielded too much influence, sent General Leclerc to the island, where he succeeded in capturing L'Overture by a ruse and sending him back to France. Dessalines, L'Overture's successor, defeated the French and expelled them in 1803. On January 1, 1804, independence for the newly christened Haiti was declared and the year one inaugurated. Dessalines proceeded to murder all the whites remaining and have himself declared Emperor. His reign of violence came to an end with his assassination in 1806.

His successor was a 39-year-old negro, born a slave. Henri Christophe had purchased his freedom and performed a leading part in the successful insurrection against French rule in 1803. In the Dessalines government he was commander-in-chief of the army, but joined with his compatriot Petion to overthrow and assassinate Dessalines in 1806. He became President of the northern black state while Petion ruled the southern mulatto one. In 1811 he had himself crowned King Henri I. Though his reign was prosperous, he was a severe taskmaster. Chronic discontent, insurrections, and the desertion of his troops led him to shoot himself on October 8, 1820.

All of Christophe's coins were issued while he was still president and only one bears his portrait. Silver pieces of 7½ sols and 15 sols dated 1807, 1808 and 1809 have a crude standing liberty on one side and a shield on the other. The portrait coin, 1 centime 1807 in copper, has a facing bust in uniform and a cocked hat with the legend "Henri Christophe President 1807," and on the reverse, "Le Gouvernement de Hayti", "Une Centieme". A series of pattern dollars appeared after Christophe became



Emperor. These are nicely struck coins with good likenesses bearing dates from 1811 to 1820.

After Christophe's death John Pierre Boyer ruled as president and dictator of the whole island until 1843. After a period of four years of rapidly shifting political tides and divisions, a new potential emperor appeared on the scene.

Faustin Soulouque was born on Haiti in 1785. His was a typical poor negro family, and he began his career as personal servant to General Lamarre. He played a part in the successful insurrection of 1803, and was promoted to captain by President Boyer. After the separation of the Dominican Republic from Haiti in 1844, Faustin as Governor of Port-au-Prince decided to make his bid for power. Believing that they could control his actions, the Senate selected him as president in 1847. This was a mistake. Following a long-established policy, Faustin sponsored a massacre of the mulattos in 1848 and had himself proclaimed Emperor in 1849. For ten years he ruled with much harshness and cruelty. His government was finally overthrown by General Geffrard, and he abdicated and went into exile in Jamaica. Shortly before his death in 1867 he returned to his native land.

Faustain's coins are all coppers—2 and 6 centimes pieces in 1849 while he was still president and two series after he assumed the imperial toga. The first series of 1850 in 1, 2 and 6 centimes values use modifications of the previous copper designs and are rare. The second 1850 series, also in three values, has on the two lower denominations crowned arms and value and date. The 6¼ centimes, however, has a crowned bust of the Emperor with "Faustin I Empereur d'Haiti", and on the reverse crowned arms "Liberte Independance", "Six centimes un quart".

Most of the coins minted in the first fifty years of history of independent Haiti are dated in the years of the republic, beginning with 1804 as year one.

MEMBER NOTICE PAGE

Tom Sheehan, P.O. Box 1477, Edmonds, WA 98020, or e-mail twsheeh@!ibm.net:
WANTED: Information or actual medals issued by the Manila Stock Exchange in 1927 or 1952. I am also looking for medals issued by other exchanges and brokers throughout the world.

SOME UNIQUE or VERY RARE EUROPEAN DOLLARS #26

John S. Davenport, Mount Dora, Florida, NI #602

On the division of the New Gotha territories in 1680, the duchy of Saxe-Eisenberg was created for Christian, fifth son of Ernst the Pius of New Gotha. On his death in 1707 the lands went to Gotha-Altenburg.

CHRISTIAN (1680-1707)



Taler 1686

orb CHRISTIANUS·D·G·DUX·SAX·IUL·CLIV·ET·MONTIUM; bust right.

* MON·NOV·ARGENT· - AD·LEGEM·IMP· - * INUTROQUE DEO, royal insignia over arms.

Schnee 543-4

Dav. 7422A

A. With NOVA: AUR. (from gold 10 ducats die)